DOCUMENT RESUME

ED 370 868 SO 023 939

AUTHOR Yamane, Kazuyo
TITLE A Peace Museum as a Center for Peace Education: What Do Japanese Students Think of Peace Museums? Peace Education Miniprints No. 50.
INSTITUTION Lund Univ. (Sweden). Malmo School of Education.
REPORT NO ISSN-1101-6418
PUB DATE Oct 93
NOTE 17p.
AVAILABLE FROM Preparedness for Peace, School of Education, Box 23501, S-200 45 Malmo, Sweden.
PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Community Resources; Creative Thinking; Critical Thinking; Elementary Secondary Education; Foreign Countries; *Museums; Social Science Research; *Student Attitudes
IDENTIFIERS *Japan; *Peace Education

ABSTRACT

This paper discusses present trends and possibilities in the peace museum field. The document is based on a collection of written opinions of Japanese students on peace museums, visits to peace museums in other countries, and a position on a peace museum and center for peace education in Japan. Peace museums throughout the world show that they can play a role as centers for peace education, not only in the community but also in its schools. It should be important to promote visitors' active participation in peace museums and to foster critical and creative thinking for the future. National peace museums are desirable, but it is also important to have community-based peace museums to interact with schools. The opinions of Japanese students about peace museums were directly affected by whether the responding student had actually visited a peace museum. Those who had not tended to have unfavorable or apathetic attitudes toward peace museums. Those who had visited such museums had a far more favorable impression of the importance of peace education and the role of the peace museum in aiding that education. Peace museums throughout the world play a role as centers for peace education. The contents of the exhibits are related closely to the goals of peace education. Although army museums glorify war, they do imply what peace museums should be like in terms of exhibits and the method to reach the goals of peace education. (DK)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 370 868

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

A. BJERSTEDT

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

A PEACE MUSEUM AS A CENTER FOR PEACE EDUCATION: WHAT DO JAPANESE STUDENTS THINK OF PEACE MUSEUMS?

Kazuyo Yamane

Kazuyo Yamane is in charge of the International Exchange Section of the Grass Roots House, a peace museum and a center for peace education in Kochi City, Japan, and has visited several peace museums in other countries. She has also collected written opinions from Japanese students on peace museums. Based on these various experiences, Kazuyo Yamane discusses present trends and possibilities in the peace museum field. Peace museums throughout the world show that they can play a role as centers for peace education, not only in the community but also in its schools. It should be important to promote visitors' active participation in peace museums and to foster critical and creative thinking for the future. National peace museums are desirable, but it is also important to have community based peace museums to interact with schools.

A PEACE MUSEUM AS A CENTER FOR PEACE EDUCATION: WHAT DO JAPANESE STUDENTS THINK OF PEACE MUSEUMS?

Kazuyo Yamane
Kochi University
17-2-12 Higashi Ishidate-cho
Kochi City 780
Japan

1 Introduction

A peace museum plays a great role as a center for peace education, not only for school, but also for a community. This was made clear at the First International Conference of Peace Museums, which was held in September 1992 at Bradford University in England. Since I am in charge of the International Exchange Section at Kusa no Ie (Grass Roots House), a small peace museum and a center for peace education in Kochi City, I presented a paper on the various activities of the museum pertaining to peace and environmental issues. At the same time, I learned many things about peace museums in Europe (for example in Germany, France, Austria, Switzerland, Norway and England), the United States, and Australia. Since I had an opportunity to visit several peace museums in Europe this summer, I would like to show how peace museums function today as centers for peace education and to evaluate how effective peace museums are in order to reach the goals of peace education.

In Japan, I gave a lecture on peace museums in these various countries to students at Kochi University in a class called "Peace & Disarmament" and asked them to write about their opinions of peace museums. Though they often hear such words as "peace" and "museum", they had never heard the word "peace museum". There was a big difference between the students who had been to the peace museums in Hiroshima and Nagasaki and those who had not. Those who had been to the Hiroshima and Nagasaki peace museums were more interested in peace museums than those who had never been to these museums. I would like to emphasize the importance of peace education at the elementary and secondary school levels, which includes a trip to a peace museum. I would also like to point out the importance of students' involvement with peace museums in order to tackle peace issues.

Peace museums can be compared with army museums, such as The Army

Museum in Paris and The National Army Museum in London. The contents of the exhibits are quite different in peace museums and army museums. At the end of my paper, I would like to clarify the differences in the messages of the peace museums and the army museums.

2 A Peace Museum as a Center for Peace Education

There seem to be two types of peace museums in the world. One tends to depict war and the horror of war; and the other tends to show not only war, but also positive images of peace. Although it is difficult to make a clear distinction between them, I would like to examine both types in order to point out a question raised by them in terms of the contents of the exhibits. This is closely related to the larger questions of "What are our specific objectives or goals in peace education (for example, what do we want to emphasize in terms of knowledge, skills, attitudes, values and behavior tendencies), and how can we assess how effective we are in reaching these goals?".

The Imperial War Museum is a good example of the first type of peace museum. It was founded in London in 1920 to commemorate World War I. Exhibits contain tanks, aircraft, guns and a life-size simulated trench. Professor Nigel Young currently holds the Chair of Peace Studies at Colgate University, New York. In his paper, "The Role of a Peace Museum in Peace Education – Thoughts from Teaching a Study Abroad Program in Europe – Spring 1992", submitted to the First International Conference of Peace Museums, he describes the Imperial War Museum as "being enormously crowded and having no clear mission; – in part it is a display of weapons – in part a glorification of the (mainly British) soldier – in part a revelation of the follies and horrors of war". On the other hand, Suzanne Bardgett of the Imperial War Museum emphasized the "peace aspect" of the museum. There are oral history programs on the conscientious objectors of the First and Second World Wars and the present day peace movement. In order to enrich the oral history program, Lyn Smith of the Imperial War Museum interviewed several people who are involved with the peace movement at the conference of peace museums. Beryl Milner, the coordinator of Mothers for Peace, was one of those interviewed. Mothers for Peace is an organization which links mothers internationally and particularly seeks to create ties with women in the former Iron Curtain countries. The interview was recorded on tape and can now be used for peace education. Suzanne

Bardgett also said the museum arranges talks for groups of children and provides materials that are used for teaching purposes in other parts of the country. It also organizes conferences for sixth graders on subjects such as "Nazi Germany" and "The Spanish Civil War". Thus the museum's education service offers schools and colleges a wide range of activities to support work on twentieth-century history, concentrating mainly on the social impact of the two world wars. Though the Imperial War Museum is not a peace museum, it functions as a peace museum to a certain extent. There is a movement to create a National Peace Museum in the United Kingdom: this is why the first International Conference of Peace Museums was held there, so that they could learn from the experiences and programs of other peace museums.

In Germany, there is an Anti-War Museum in what was formerly West Berlin which opened in 1982. It is poignant that the present director of the museum, Tommy Spree, is the grandson of Ernst Friedrich, who set up an anti-war museum in Berlin in 1925. After the museum was attacked by Hitler's soldiers in 1933, Ernst Friedrich opened a new museum in 1936 in Brussels, which was almost totally destroyed by German troops in 1940. Tommy Spree intends to carry on the tradition started by his grandfather. In the Berlin museum, the visitor is introduced to the realities of war in a most striking and sometimes horrifying way, through photographs of war victims. A photo chronicle from Hiroshima to Nagasaki documents the damage caused by nuclear bombs. The visitors to the museum, including children, learn how horrible wars are. There is also an anti-war museum set up by Jochen Schmidt in 1984, in the former East Berlin; a library was set up the following year. Exhibits depict war, for example the German invasion of the USSR, and the lives and accomplishments of people like Anne Frank and Albert Schweitzer. The library has 10,000 volumes and 1,600 registered members. Since the contents of the library and the subject matter of the exhibitions are closely related, the books can be used for peace education.

According to Professor Chikara Tsuboi of Sapporo Gakuin University, there are about fifty peace museums in Japan.

The Peace Memorial Museum in Hiroshima and the International Culture Hall in Nagasaki depict the horror of nuclear wars. The Museum for World Peace at Ritsumeikan University in Kyoto shows the two sides of Japan in World War II: one side portrays the victims of the atomic bombs that were dropped on Hiroshima and Nagasaki; the other side shows the Japanese as invaders of Asian countries. These peace museums all belong to the first

type of peace museum.

A Resistance Museum also shows the horror of war from the resisters' viewpoint. In Germany, there is the German Resistance Memorial Centre which was opened in Berlin in 1968. Since the purpose of the museum is to show the resistance of the German military, church, workers and so forth against fascism, there are exhibitions such as the military conspiracy, resistance on the basis of Christian beliefs, working class resistance and so forth.

In the Netherlands, there is The Museum of the Dutch Resistance in Amsterdam, which was opened in 1985. This museum deals with the history of the Dutch resistance during the years 1940-1945. A large number of pictures show how the Dutch protested against the measures taken by the German occupiers. In the northern part of the Netherlands, there is The Resistance Museum in Frisland. In the southern part, there is The South Holland Resistance Museum, which was founded in 1985. The main exhibitions consist of photographs, audio-visual aids, art, original documents and objects related to the Dutch resistance during World War II. Since a lot of school children visit the museum, there are special videos for them.

In France, there is La Musée de la Resistance Nationale in Champigny situated in a suburb of Paris. It was opened in 1985 and exhibits old documents, papers, photographs and objects related to resistance against Nazism and life during World War II. In Lyon, there is a resistance museum called Le Centre d'histoire de la Resistance which is symbolically installed in the buildings where the Gestapo had offices and jail cells.

In Austria, there is the Austrian Resistance Archive in Vienna. It was founded in 1963 in order to educate the young about the German invasion of Austria and Austrian resistance against Nazism. The main exhibits are related to resistance, and there are 23,000 books in the library. There is a larger collection of literary works by Austrian political refugees than in any other museum. These materials can be used for peace education, and the newsletter called "Mitteilungen" is sent to anyone if requested.

These resistance museums in Germany, the Netherlands, France and Austria play a great role in peace education. Besides these museums, Anne Frank House is also a center of peace education. It was opened in Amsterdam in 1960 and is visited by more than half a million people annually. The educational department develops programs in the museum, gives courses and produces materials which can be used in schools and other settings.

There are also unique museums which depict war and are used as centers

for peace education. Museum Haus am Checkpoint Charlie was opened in 1963 in Berlin, and all the exhibits are related to what happened at the Wall up to its fall on November 9, 1989. The museum depicts not only the Cold War but also the grievous violations of human rights.

The Chicago Cultural Center Peace Museum, which was founded in 1981, is an example of the second type of peace museum, which tends to show not only war, but also positive images of peace. This museum provides peace education through the arts, for example the nineteenth-century antiwar prints of Honoré Daumier, and explores ways in which the arts effect social change. Strong anti-war exhibits include the "Unforgettable Fire", a series of drawings by the survivors of the Hiroshima and Nagasaki atomic bombings. Not all the exhibits, however, have an anti-war orientation: some have been designed to present positive images of peace. Peter Ratajczak of the Chicago Peace Museum spoke of "Play Fair", which is an interactive and multi-media exhibition for children: it teaches the basic principles of co-operation, communication and conflict resolution in a fun way. There are other themes such as environmental issues, the civil rights movement, the Vietnam War, and war toys which influence children besides exhibitions related to war issues. Research material is available for teachers: the peace museum also plays a role as a peace education center.

The Swords into Plowshares Peace Center and Gallery is located in Detroit. It was founded in 1985 and features exhibits on a wide range of subjects, including Children of War, U.S. Detention Camps 1942-1946 (concentration camps for Japanese Americans), Michigan Children's Peace Art, and Forgotten Lives (hunger and homelessness). James W. Bristah, Executive Director, stated that the use of art is a powerful persuader that can reach into universal emotions and can be effectively used in conjunction with other educational methods to communicate the museum's message. Pictorial art, poetry readings, folk singing and the creation of a drama group are all effective methods for peace education.

In Germany, there is Käthe-Kollwitz-Museum in Berlin. Her artistic works show suffering, poverty, death, hunger and war as well as the positive sides of life. Her drawings of children suffering from hunger are very impressive and useful in peace education.

The World Center for Peace, Freedom and Human Rights will open in 1994 in Verdun, a World War I battlefield in France. Adolf Wild, a member of the International Advisory Council which established the Verdun peace museum, said that the museum will reflect the interaction of different cultures, the history of peace treaties, and the growth over several

centuries of the concept of a European Community. The facility accommodating 150 people will be used primarily for young people's conferences and will help promote peace education in Europe.

The Heimatkreis Wolfsegg, a peace museum in Austria, was opened in May 1993. Franz Deutsch, the director of the museum, said that peace museums should be converted from exhibition halls into communication centres. He also said that the basic objective of peace museums should be to make people conscious of their ability to contribute actively to peace.

Ursula-Maria Ruser, chief archivist at the United Nations Library in Geneva, also thinks that peace museums need to stimulate visitors' participation in order to create a peaceful future. She believes that the presentation of the history of movements for peace and present-day efforts to promote peace, combined with workshops on human behavior, might be a step in this direction. An exhibition entitled "Bertha Von Suttner and Other Women in the Pursuit of Peace" was held at the UN Library in June 1993. It celebrated the birth of the Austrian pacifist Bertha von Suttner, who was the first woman to be awarded the Nobel Peace Prize in 1905.

Both these types of museums intend to reach a goal of peace education, that is "to develop the skills, attitudes and knowledge necessary to resolve conflict peacefully in order to work towards a more just and less violent world" (Hicks, 1986, p. 13). It is important for visitors not only to know of past events such as war, disaster, torture, rape and so forth, but also to become actively involved in the process of building a more peaceful future.

The emphasis on the history of peace movements is evident in the National Museum of Australia, which was established in 1980. The Museum's Peace Bus, which was used by the New South Wales branch of People for Nuclear Disarmament to spread their message to the general public, is a unique traveling museum. It functions as a mobile peace education center replete with a stall, display areas, and audio-visual equipment. Costumes, posters, badges, and T-shirts which were used in peace movements have been collected and are used as exhibits. Peace movement materials make visitors think not only of past events, but also of what they should do for their own future. Since children have a right to determine their own future, such exhibitions can give them ideas of what to do to create a peaceful future society.

In Germany, the Peace Museum "Bridge at Remagen" was opened in 1980 by Hans Peter Kurten, Mayor of Remagen on the River Rhine. The renovated bridge tower itself is a peace education resource, because the visitor learns of the reality of World War II. There are also exhibits on

Nobel Peace Prize winners, which shows that the peace museum tries to show not only what happened in World War II, but also the efforts for peace.

In France, The Memorial opened in Caen in 1988 also shows both World War II and Nobel Peace Prize winners. The audio-visual aids are so excellent that visitors can imagine D-Day and the battle of Normandy as if they were there. At the end of the film, visitors see a film called "Hope for the future". Therefore, visitors can relate World War II to their own future, which is important in peace education.

The International Red Cross/Red Crescent Museum in Geneva was founded in 1988. Laurent Marti, the founder and director of the Museum, said that although the museum is an anti-war museum, it does not show the horrors of war because he feels people are not convinced by horror. Another peace museum which does not depict the cruelties of war is the Lindau Peace Museum in Germany, which was opened by Thomas Wechs in 1980. It consists of informative texts, short biographies and photos. The aim of the museum is to make people aware of the necessity of peace, justice and reconciliation penetrating into their hearts and influencing their lives; it focuses on opposition to war.

These two types of peace museums make us think about effective methods that can achieve the goals of peace education. Are exhibits which show the horrors of war unsuitable as a peace education method, or should we show children cruel photographs because facts should be taught as such? This is a difficult question, because we have to take the psychological influence on children into account. If the exhibits show the horrors of war, a discussion about them with children may be effective because it would prevent them from getting very scared or depressed.

Lastly, I would like to refer to the Grass Roots House in its twin role as a peace museum and a center of education for peace and the protection of the environment in the Kochi prefecture on the island of Shikoku in southwestern Japan. The Grass Roots House was founded by Shigeo Nishimori, a biology teacher at Tosa Secondary School. It functions as a peace education center for both the community and its schools. A Peace Festival is arranged every summer by the Association for Documenting Air Raid and War Damage in Kochi. There are exhibitions on Kochi's involvement in World War II, an art exhibition, a film festival, an anti-nuclear war concert for peace, a peace theater, and a peace rally for high school students. During the Peace Festival, a great number of paper cranes, folded by citizens and their children, are used to decorate the Kochi

shopping district that was the most heavily damaged by the bombing during World War II. This custom dates back to 1983; the number of origami cranes folded in the Kochi prefecture is now about a million and a half a year. A Japanese legend recounts that a crane lives for a thousand years, and that if someone folds one thousand paper cranes, he or she will have a long and happy life. The peace education and peace movement in Japan has adopted the origami cranes as a symbol of a peaceful world free of nuclear weapons. The Grass Roots House was established because it was necessary to preserve the articles from World War II which were exhibited during the Peace Festival.

The peace museum functions as a peace education center not only for the community, but also for schools in the area. The Association of War Survivors was created in 1992 so that school children will be able to listen to those who have experienced war when they visit the Grass Roots House. Principals of elementary and secondary schools also gather at the Grass Roots House to discuss peace education and how to promote it. Materials for peace education, such as a booklet on the Japanese invasion of China, are produced, because this information has been deleted from school textbooks by the Ministry of Education; this aspect of World War II is not taught at school. The Grass Roots House tries to distribute information on war and to promote activities for peace. These include concerts for children, peace trips to China, baking classes, and Chinese classes.

In both types of peace museums, the contents of the exhibits are closely related to the goals and the methods of peace education. Peace museums are, unquestionably, a good medium for peace education. The question is how effective they are in reaching peace education goals. The effects of peace museums on students in a peace education program will be discussed, with reference to two types of Japanese students, in the next chapter.

3 Japanese Students' Views of Peace Museums

Before I address Japanese students' opinions of peace museums, I will touch briefly on Japanese students themselves. Many of them are forced to study very hard in order to pass entrance examinations from the elementary school level on, in order to enter "good" schools that will lead to "good" jobs. They are not trained to think critically or creatively; rather, they are forced to memorize things without thinking deeply about them. If they have a chance to make a school excursion to Hiroshima or Nagasaki as part of a

peace education program they are lucky, because teachers are supposed to spend their time preparing students for "good" schools; peace education is not easy, nor is it a priority for teachers.

When I gave a lecture on peace museums in Europe, the United States and Australia at Kochi University, the first reaction of the students was that they had never heard the word "peace museum". They had heard of "peace" and "museum" separately, but it was the first time that they heard the word "peace museum". Secondly, they were very impressed by the exhibits on Hiroshima and Nagasaki in peace museums such as the Anti-War Museum in former West Berlin and the Chicago Peace Museum. Some of them felt ashamed of themselves because Europeans and Americans are more active on Hiroshima Day and Nagasaki Day than they are.

There is a big difference in the students' views of peace museums between those who have visited Hiroshima or Nagasaki and those who have never been there. The former students seem to be more interested in peace museums than the latter students. A student who went to the peace museums in Hiroshima and Nagasaki wrote this:

> "I have been to the Peace Memorial Museum in Hiroshima and the International Culture Hall in Nagasaki. I think that peace museums are necessary. All the exhibits were horrible, including a photograph which showed innumerable corpses, and things left by the atomic bomb victims. A strong impression of the exhibits, however, remains in my heart even now. This, I think, would lead to visitors' thinking of peace."

Another student who also went to Hiroshima and Nagasaki and listened to atomic bomb survivors wrote the following:

> "It seems incredible that atomic bombs destroyed Hiroshima and Nagasaki because both cities have recovered and look very nice now. I think that the people who experienced World War II will never forget how terrible it was as long as they live. People who have never experienced the war, though, don't know of this at all. I think that peace museums are very important in conveying the horror of war to generations like us, who are used to peace and don't appreciate the importance of peace."

On the other hand, a student who has never been to a peace museum expressed this reaction:

> "The world economy wouldn't work without wars. If we reflect on past wars, we see an endless line of mistakes. If few people visit peace museums, then they are meaningless. Even if visitors go to peace museums, they would probably think that 'Peace is important' only at that time, and it would end there. I think that exhibits should be very impressive, so that visitors will never forget the experience of visiting the peace museum for the rest of their lives."

Since this student has never been to a peace museum, he does not have a positive view of them. His comments imply, however, how exhibits should be presented, and also what visitors should experience. As Ursula-Maria Ruser, Chief Archivist of The League of Nations Museum, said at the conference of peace museums, visitors' active participation in events such as workshops is important in addition to visiting peace museums.

Another student who has never been to a peace museum is also very apathetic. She thinks that peace museums would work, not as centers for peace education, but as a sightseeing attraction which would draw visitors and cause the surrounding shops to prosper. She wrote the following apathetic evaluation of peace museums.

> "Peace museums are better than nothing. They could play a role as sightseeing spots. Even if the exhibits are horrible or shocking, they wouldn't mean anything to politicians. No matter how hard we oppose wars, wars break out because politicians repeat the same mistakes throughout history. Even if we were opposed to the introduction of consumption tax, our opposition was in vain. Even if we were opposed to dispatching the Self-Defence forces overseas, it was also in vain. Peace museums would play a part only as a sightseeing attraction. Many visitors, including children, would go there and the shops around the peace museum would prosper. The 'peace' in 'peace museum' is only a professed intention and not a real intention."

Since this student has never been to a peace museum, she does not have an actual conception of war. She is too used to "peace" in Japan and cannot think creatively about the future. This type of student is not exceptional. There are also several students who have a positive image of war because of computer games. A student described the effects of computer games like this.

> "If you go to a game center, there are all kinds of games such as shooting games, territorial disputes, fighting games, and so on. Such games are popular among people who have never experienced war. They tend to long for war through computer games. I think that exhibits alone are not enough at peace museums. It is important for us

> to listen to people who have experienced war. Since we were raised watching TV, audio-visual equipment is important at peace museums."

This student's comments show that it is important to think about the methods used in peace education. Audio-visual equipment should be more widely used in peace education because it seems to be more effective and powerful in reaching young people, including children.

Considering these two radically opposed viewpoints, it seems clear that peace museums play a major role as centers for peace education. Since the number of people who have never experienced war is increasing, the existence of peace museums is becoming more and more important. A peace museum is one of the mediums used in peace education. A visit to a peace museum seems to be a very important part in the peace education process. Professor Nigel Young of Colgate University, who took American students to peace museums in nine European countries, believes that "peace study courses have constantly to get out of the classroom and engage in both the present and the past, to rediscover our past as a way of engaging us in the present" (Bringing peace to people, 1993, p. 24). There should be many peace museums, so that students may be able to go there as part of their peace education and peace studies.

I also asked the students about the ideal peace museum. Many of them think that a peace museum should be community-based and that there should be many peace museums, even if they are small. The contents of the exhibits should be related not only to war, but also to environmental issues, human rights, equality and so forth. Some think that the actualities of war should be shown, no matter how horrible they are; others think that visitors should also be exposed to positive images of peace. As for peace education methods, they think that exhibits only are not enough. Lectures, concerts, art, plays, films are also important. They also think that active participation such as participating in panel discussions or trying to eat food which people ate during World War II is important for visitors. One of the students even wrote that there should be exhibits for the blind that could be touched and would incorporate explanations available on earphones. A peace bus such as the one in Australia is regarded as a good idea, because many people would have a chance to see the exhibits on the bus.

The students' comments on the contents and the methods of the exhibits are closely related to the goals of peace education and the way of achieving these goals. It should be noted that young people are the ones who should work for the future, and therefore, they suggested important points to be

incorporated in peace museums as centers for peace education.

Students' visits to a peace museum can be called passive peace education, whereas their active involvement with a peace museum is active peace education. The Grass Roots House sponsors a high school students' peace rally which supports peace activities. Many fishermen who are the victims of the hydrogen bomb test at the Bikini Atoll in 1954 live in the Kochi Prefecture. Local high school students investigated the Bikini incident and the present situation of the Kochi fishermen who had been exposed to radiation. This led to the organization of the fishermen and their fight for compensation for the injury and damage caused by this nuclear test. Their activities were summarized in a book that was made into a film shown at an international film festival in Germany in 1990. The students are now investigating the lives of Koreans and their descendants who were sent to Japan as forced labor during World War II. A movie is being made that is based on their activities for peace. These activities are supported by a small peace center in the Hata area where they live. This kind of student involvement with a peace museum or a peace center is very important in peace education because it enables students to learn what they can do to achieve a peaceful society and gives them confidence in their ability to influence chances for future peace.

4 Conclusion

Peace museums throughout the world show that they play a role as centers for peace education, not only in a community but also in its schools. The contents of the exhibits are closely related to the goals of peace education and the way in which these goals are reached. Peace museums can be compared with such army museums as The Army Museum founded in 1905 in Paris and The National Army Museum founded in 1973 in London. In both museums, most of the exhibits consist of weapons, medals, uniforms, art galleries related to scenes, portraits and paintings of war and so forth. The message of these museums is to glorify war, which is contrary to that of peace museums. However, the army museums imply what peace museums should be like in terms of exhibits and the method to reach the goals of peace education.

Japanese students' views of peace museums show how effective peace museums are in peace education. They also emphasize the importance of visitors' active participation in peace museums, so that they will be able to

think critically and creatively for the future. National peace museums are desirable, but at the same time it is important to have many community-based peace museums, however small they may be. Such museums will function as centers for peace education, which will make it possible not only for students to learn of the past, but also what to do for the future through their own involvement with peace museums. Most of the peace museums in the world were created in the 1980s, and it is expected that an international network of peace museums will spread, not only in Europe, the United States, Australia, and Japan, but in the Third World as well. Third World issues will be of increasing concern to peace museums all over the world.

References

Bringing peace to people: Towards a museum for peace in the United Kingdom. Hertford: Give Peace a Chance Trust, 1993.

Hicks, D.W. *Studying peace: The educational rationale*. Lancaster: St. Martin's College, 1986.

"Peace Education Miniprints" are published and distributed by the R&D Group "Preparedness for Peace" (address: School of Education, Box 23501, S-200 45 Malmö, Sweden).

At present "Peace Education Miniprints" will also function as aids in the networking activities of PEC/IPRA (the Peace Education Commission of the International Peace Research Association).

ISSN 1101-6418